

The Manifesto.

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WRITING ON THE SKY.

ALONZO G. HOLLISTER.

As the sky is the greatest extension of outward sight and contains the highest visible objects, th's writing is designed to treat of the highest things of intelligence, which is internal consciousness, or inward sight. If it induces any who fancy they see the best things at a distance, or far in the past or future to investigate shakerism, as a light bringing the best things to our own doors, the purpose for which it is intended will be answered.

The doctrine of the supernal life, if we are rightly informed, was made known to Buddha the sage of India, in answer to his searching desire to know and remove the cause of pain. Both Buddha and Jesus taught that though it is an object of hope to all, and the path thereto is open to all who choose to trav-

el therein, it cannot be attained without a total sacrifice of interests in the lower life, and a vigorous and persistent prosecution of the object by whoever would win it. Agonize to enter in at the strait gate said Jesus, "Strait is the gate and narrow is the way that leadeth unto life."

Jesus and his immediate followers taught that the obtainment of that life was a matter of first importance "For what will it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul." Without it, they were not only liable to perish from the divine source of life, but their greatest glory, beauty and happiness could never be complete, nor their appointed destiny fulfilled. Yet only a select portion of mankind were deemed able in that age of the world to enter upon it while in the birth sphere, and these, according to Paul,

constituted the elect and first fruits of the harvest, which implied more to follow. Only that select portion could be the disciples of Jesus, according to the terms laid down by him, which were in essence and practical effect nearly the same as those taught by Buddha for attaining Nirvana, and those who accept the terms with a clear understanding, find that the conditions of success are not arbitrarily imposed, but are determined by the character of the prize sought.

Hence, when the professed followers of Jesus ceased to comply with the conditions required, all their supposed knowledge of his doctrine and the supernal life, became "a mere hypothesis of knowledge, something to be argued about in their schools, not practiced, but floating in clouds, in endless logic vortices," until the required conditions were again fulfilled by an illiterate woman, urged thereto by irrepressible longings to free herself from that depraved nature, through which the will is captivated, and temptations to wrong doing find access to the soul.

Ann Lee owning Jesus Christ as her head, Lord, and teacher, while laboring to know and remove the cause of man's loss from God, (a loss which man's conduct makes too evident to be rationally disputed,) revived anew the law and doctrine of the supernal life, with such advances in its application to earthly conditions as the growth of centuries, the different customs and habits of thought among the people to whom her message was directed, and its adaptation to the common mind and the equality of the sexes, demanded.

Ann was one of a group of souls, like minded, prepared as tinder to kindle with fire thus again brought down from heav-

en, and through their agency, and the co-operation of the Holy Spirit, the age of the seventh trumpet, and the woman clothed with the sun, which typifies divine light, has been ushered upon the earthly stage. We are not solicitous herein, to glorify mortals nor to exalt a sect, but to draw the attention of weary, waiting, watching ones to living realities and accomplished facts.

The sage of Chelsea voiced a wholesome admonition when he remarked that "The crime of being deaf to God's voice, of being blind to all but parchment and antiquarian rubrics when the divine hand writing is abroad on the sky, certainly there is no crime which the supreme powers do more terribly avenge." It will doubtless be avenged by allowing such criminals to wander long in their own delusion, and finally, by their exclusion from a forward position in the adjustment of the age which said voice and hand writing prelude.

As when Jesus told certain confident opposers "The publicans and harlots will go into the kingdom of God before you." For John came to you in a way of righteousness, and you believed him not, but the publicans and harlots believed him, yet you having seen it, repented not afterward. Ann once instructed her hearers thus, "Go and testify to the world that Christ is reigning on the earth, and that he has sons and daughters, and the world know it not because they do not confess and forsake their doleful abominations."

Many have been convinced by studying the prophetic numbers of Daniel and John, that the time has expired for the things there predicted, to take place, and some have admitted that the everlasting kingdom of God may be somewhere be-

gun, though out of their sight. Daniel referring to the time of the end, says, "Many shall be purified, made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

Now as immoral and wicked conduct does not disqualify people for observing and understanding external and natural phenomena, while it does prevent them from comprehending spiritual causes, we have intimation in this passage that the changes and evidence attending the presence of that kingdom, are of an internal and spiritual character, and therefore cognizable only to spiritual perception. Hence, Jesus' repeated charge to watch, lest that day come upon you unawares. If they were sufficiently raised in spirit to hear the voice and read the hand writing now abroad on the sky, if they were not deceived by a false hope and satisfied to remain where they are, they could not long be in the presence of that kingdom without discovering and making their way into it.

Buddhism as a philosophy and rule of life would seem to have been a good preparation for the doctrines of self-denial Jesus taught. The renunciations and crucifixions in either system, were much like those of the other, in essence and in the results proposed, though differing somewhat in external routine, the christian routine being easier because more helpful, useful, and less solitary than the Buddhist discipline.

Shakerism is not distinct from pure christianity in the end sought, and the sacrifices demanded by it, being a new edition, revised and adapted to the present age of progressed thought.

Buddhism is at present attracting great attention from scholars and liber-

al thinkers because of its literature, language, and antiquity, and the influence these are supposed to have exercised upon the growth of human ideas and conduct. Many are so prone to ascribe a natural cause for all existing ideas and developments of thought and conduct, they seem entirely oblivious of the fact that there has been at intervals, communication to man from an intelligence superior to mortals as evidenced in its power to predict what mortals could not foresee; that the inmost essence of all human beings is from a divine source, and that whenever through the struggles of the creature to overcome the barriers of sense and unfold in the highest light of its God given dower, the divine germ is allowed to freely expand in its own native element, it always asserts the same general principles of purity, gentleness, humility, self-sacrifice, patient willingness to serve, serenity, rectitude, harmony, and enlightened intelligence, whether in Jesus, Ann, Buddha, Plato, or any who look to them as teachers.

The light of primitive christianity having been obscured by a base substitution, which claims the name and authority, and seeks to secure the advantages of the genuine by hearing the sayings of Christ and doing them not, notwithstanding Jesus said, as if to forestall this very perversion, "Not every one that calleth me Lord shall enter into the kingdom or heaven, but whosoever doeth the will of my Father in heaven."

Shakerism is a return to deeds, and possesses the same efficacy through the co-operation of the Holy Spirit, to transform the inward life, regenerate and purify the soul, and raise it to æonian or eternal life, as had primitive christianity, and the eight fold path of Buddhism,

and this too while discharging the ordinary duties of earth life, and performing the reciprocal offices of society in communion with kindred spirits in the body and out of the body.

Mt. Lebanon, N. Y.

"Gather up the fragments that remain, that nothing be lost." St. John, vi: 12.

So much I realize of the duties of a christian, I am often left to wonder who can be passive, who can repose in ease, thinking apparently of nothing but their personal convenience and comfort! There probably was never a time in the age of man, when more was pending to preserve the spirit of progress and reform, when greater effort should be made to maintain eternal truths already revealed and reached, than the present. Thrones are tottering, dynasties being destroyed, governments being shaken, the sources of life,—stocks and public funds unreliable and last, but not least, the religious element, where, O where is it to be found only in name! Approach Calvary or the cross of Christ, and priest and people are ready to pounce upon you with rancor and the rabid malignity of fiends. When destruction is near, the cry is peace and safety.

When the foundations are rotten and principles corrupt, unrelenting is the heart and inflexible is the purpose to sustain them; and a powerful engine is raised, largely calculated to thwart the purpose of the Almighty, in His plan for the salvation of man; in that, the adversary has cunningly established the Son of God in the God-head, as a part of Deity, too exalted in life and character to be imitated or followed; that it is presumption to arrogate the right of pro-

fession strictly christian or Christ-like, or to assume a name angelic; and whoever attempts it, is an ascetic, a recluse, too rigorous in self-denial, a lunatic or a fool.

When will man learn wisdom? What but the principles of honesty and truth will preserve nations, maintain governments and become bulwarks of strength in the religious world? Ignore truth, even ignorantly, and we close the avenues of light and progress; we step on dangerous ground, and under our feet burns a volcano ready for our destruction; eruption is certain to overtake us and swallow us. What then is man's remedy? It is to sacrifice the beast in ourselves; to make offerings unto God of our first and best ripe fruits, not the useless and that of little value. Let it be thoroughly understood that self is to be dethroned; that our lives are not to be devoted to personal, family or private interest; but for our example, community interest was the pattern set in the Mount of God in the establishing of the first christian church in the days of the apostles, which cuts off self in toto; that the relation of husband and wife, although good in nature when its true order is not abused, is not in harmony with spiritual life. It is a natural order, established on an animal plane, having no place in the kingdom of Christ, the resurrection heavens, where there is neither marrying nor giving in marriage, where the subjects are as the angels, in every sense of the word, virgins in character; whose life is spiritual, higher than can possibly be found on the earthly plane, where its laws are natural and the operation of which produce only natural fruit.

It is well understood, that the govern-

ment of this world must be sustained by natural laws. Its basis, if protective, are honesty and truth; and when in its most perfect condition, in its highest moral state, it is an earthly government. But when we advance to the church of Christ, we come into and under the baptism of another spirit, into spiritual life, a resurrection from the natural, all good in its order, yet in its degree lower; nor do we disclaim the rendering to Cæsar the things that are Cæsar's; yet, as after the example of Jesus, not participating in the spirit of the order, which is of the old creation and not the new.

Thus being cut off from both fruitful and unfruitful works of darkness, having "crucified the flesh with the affections and lusts," the old man is doomed unto death and the new man, Christ Jesus is put on, and the subject becomes a new creature. This is the testimony of the gospel of Christ, and as I believe, the only redeeming quality in the economy of the heavens for the restoration of the human soul. It is the divine order, foreign to anything and everything of human instincts or animal logic, which neither time nor eternity can change.

Therefore, to trifle with truth, in the purpose of God will avail nothing. Hence, to obtain the blessing of love and peace, our only alternative is submission to the will of our Father in Heaven, in which is to be found a satisfactory reward, equal to all the sacrifices of a carnal life; yea, surpassing all the enjoyments found in nature.

Enfield, N. H.

ABRAHAM PERKINS.

With all wild forces gathered home
And trained for love and care,
How great the interest for our own,
And much the world doth share.
Be patient, then, with boisterous youth,
And lead them to the right,
If in their hearts the seed of truth,
The future ever bright. M. W.

Review of Moral and Religious Progress.

GILES B. AVERY.

Culture, physical, moral and spiritual, requires effort, action, perseverance, continuity of purpose, determined and relentless energy. But, the tendency of the human race, in all historic ages, has been to weary of the efforts to sustain life, physical or spiritual. The development of moral character and soul life has been, like the development of science, a ladder climbing process. But human progress has been undulating.

First a Noachian struggle for righteousness in generation, this was attained; then lost for want of continuous toil.

Second, A moral righteousness was taught by the Mosaic law. This dwindled into a mere observance of ceremonies, tithe payments of mint, anise and cummin, but a "neglect of the weightier matters of the law, judgment, mercy and faith."

Thirdly, A spiritual righteousness taught by Jesus and his disciples, this was closely pursued by conscientious devotees for several centuries; but, at length, this has been tortured into clinical creedism, and was found, expiring in the convulsive throes of revolution misnamed progress, Christianity, so called, became a misnomer, a mockery! The Christianity of history, compared with the Christianity of Jesus, is like rotten stone to the diamond.

"Christianity established by the crimson handed Constantine perpetuated by fear, force and fraud, inundated the ages with an ocean of gore! It set an autodafe in the world's tribunal, an insatiate monster, dripping with the blood of heretical martyrs." Its priests, numbers of them by thousands, while preaching the "beating of swords into ploughshares, and spears into pruning hooks" have ministered to the powers of war, and been the Chaplains of armies, and even instituted their inauguration, that have spilled the blood of more than three hundred millions of human beings.

Now, after 2,000 years of historical christian civilization more than five millions of historical christians are trained to adroitness of movements and skill in the art of murder-

ing their fellow christians. Every so called christian nation is groaning under an immense war debt, incurred by carrying on wars against other historic christians.—The christian world is dotted with forts to protect christians from christians. Every sea mottled with iron clad monsters to aid in blowing christians up to their aerial heaven. Industry is crippled, honest toil robbed of rewards, beggary is taxed to defray expenses of historic christian warfare. Creeds, dogmas and fables all have failed to save from sin and sorrow, war, strife, hatred and murder, the world of historic christendom. And such is the distrust of historic christian nations in each other, that one billion five hundred million dollars are annually expended, in so called times of peace, to support standing armies.

The heathen of the fourth century of historic christianity remarked, "There are no wild beasts as ferocious as christians who differ concerning their faith." In the name of its God, the christianity of history has produced every imaginable cruelty, men have exhausted their ingenuity to invent new methods of more exquisite torture to be practiced on christians who differed from them in christian faith.—Prisons and Penitentiaries are crowded with so called (christian) criminals. Historical christianity claimed divine authority for chattel slavery. It has practiced woman slavery for nearly two thousand years. It has nursed and provided for drunkenness and debauchery. Innumerable lies, hypocrasies and frauds in courts, senates, castles, tribunals, exchanges and churches. Adultery abounds in social, political, and mercantile life in all historic christian lands. A modern minister, "Beecher," has declared "All the frame work of society seems to be dissolving; on every side we find men false to most important trusts. The judiciary of some courts of so called christians stinks like Sodom and Gomorrah."

No record is written in blacker characters than that of the seven centuries succeeding the reign of Charlemagne; he caused 4,000 Saxons to be put to death in one day, because they would not be baptized. The chair of St. Peter was filled by a succession of degraded Pontiffs, each worse than his predecessor.

—"*Wiler than a Priest*" was one of the common expressions of southern Europe, in the twelfth century. Those self-styled "*keepers of the gospel*" sneered, secretly, at the teachings which that gospel contained. Both Catholic and Protestant historic christians have vied with each other in torturous persecutions for heresy. Nine millions of persons are computed to have been burned, hanged, or drowned for sorcery under the authorities of historic church domination. Seven thousand victims were burned at Treves by the christians of history. And the christian executions which took place in Paris are said to have been numberless. At the time of the black death at the town of Chinon in France, a vast trench was dug, filled with straw and faggots, and two hundred persons, men, women, husbands, mothers and children, thrown into it and burned to death by christians of history.

The historic details of murderous persecutions of christians of history by their opponents of faith might be continued to a sickening, horrifying culmination of testimony and then fall short of the facts of the subject. Under these influences faith has waned from period to period, in the so called christianity of the times, and submerging waves of infidelity and even atheism have flowed forth intermittently upon the race, as a natural result of lost confidence in the so called christianity of history.

Fourthly, At length, Revivalists, of spiritual light, truth and christian purity and power arose under the name of "French Prophets" this was during the great religious revolution in the time of the Camisards, from 1702, onward to 1795. These at length perished through ambition of notoriety and the love of worldly vanity and creature comforts.

Fifthly, came Quakerism with its inspirations from the heavens; its burning testimony against war; the lusts of the flesh in generation; the ostentatious pride of position and power; the worldly glory of prelacy and monarchism; the waiting on the spirit for inspirations in silence, all, at length dwindled into measurable lethargic sleep and indifference.

Sixthly, and now, lastly, comes the *Testimony of Christ's Second Appearing* to re-

vive and renew the christianity of Jesus, and his true disciples, and add thereunto the fulfillment of the mission of the Christ Spirit to earth's inhabitants,—full salvation from war, strife, and every lust of the flesh and of the mind; from all sins against the laws of God, and all the terrible consequences of sin.

This testimony comes a shaker of all things that can be shaken, in spiritual warfare of the heavens and the earth, destroying all the vile passions of humanity; then follows songs of gladness, and dances of rejoicing, to arouse the dormant spirit and quicken the soul to a heavenly life. This testimony obeyed, brings to the soul eternal life in God; enables its votaries to live purely, peaceably, lovingly and communistically as Brethren and Sisters, possessors of the hundred fold blessings promised by the Son of God.

Souls who have been baptized into the life of this testimony, into the faith, confidence; inspiration and salvation of this Christian Dispensation of God's goodness, mercy and love, and who become unfaithful to its ministrations, and thereby die to its saving power and fall into a second death, from which, if there be any resurrection to a heavenly life, it has not yet been revealed.

At present the religious world is in mighty throes of revolution. The dried fruits of mere Creed cease to vitalize the soul; the "vicarious atonement" does not save souls from sin; nominal christian profession and enrollment on the Church Record merely does not produce a christian character. Infidelity is becoming rampant; christian purity, peace and love are couchant. A prominent writer truly says, "Society is on the eve of a moral interregnum. Only a small minority of mankind will have anything to do with morals or religion. There is a class shouting that God's Priests and morals are on the brink of one common ruin. A bewildered class even inquire if human action is stable that is conformed to christian principle!" "Just now the authority of supernatural or ethesiastical ethics is much less than it has been for some hundreds of years. Intelligent and free men, in and out of the Church are coming more and more to disbelieve that all in the Bible is infallible truth. Many things which both the Church (of historical christianity) and Bible

declare to be right the best part of the world now feels and declares to be wrong." "The best church people, in practice, do really select, modify, drop out of, and add to the express teachings of the Bible itself. The God character, (spoken of as a whole,) is now considered immoral, he orders a prophet to lie; a city to be given over to pillage, rape and robbery." "The (historic) church has not taken its greatest concern for the practical conduct of its members. Institutional ethics are also out of favor. The transcendental theory of ethics is unsatisfactory. Beyond question, this is an age of transition. Old reasons are slipping out of hand!" But what are left? "If the motives prompting to morals and goodness are taken away men will cease to be moral and good! These motives have been fear of hell, or love and enjoyment of Heaven. But, moral laws are as real, as natural as gravitation." And, although, with most persons, this world has more weight than the next, yet, God's laws are immutable, and, the observer and obeyers of them has a covenant with life eternal, but, whose sins against them is in league with death. The education of experience is the safe school of ethics. Who would jump a precipice, ignoring the laws of gravitation after seeing a few people try it? The vices of the Roman Empire produced its destruction. So consummate the vices of an individual.

All change is not progression; some of those changes now in operation result in digression from God's laws. The Bible, barring all irreverence, contains more substantial truth as a guide to humanity than all other books of the ages, and in a vastly more condensed and digestible form; in fact, its delineation of virtuous principles is the foundation of all systems of morals and true religion, and, notwithstanding transitory conditions. Soul is again, and energetically, for the bread and waters of life! Christ angel hosts are marshalling to visit upon human society on the shores of time, a new baptism of life and love that flows from the eternal fountains of God.

True christianity is not a desert system of ethical scholasticism but a vital force of a true and new life! The God of Jesus, and his christianity is not a fitful hateful master

who saves us when He pleases, and damns us when He pleases, but the Faithful Rewarder of all who diligently seek and serve Him, bestowing upon all His blessings, and, in His merciful goodness, winning, by love, the unthankful and unholy, yet, in the day of His righteous decision, giving to each soul according as his works shall be.

Mt. Lebanon, N. Y.

THE WASTE BASKET—OR LABOR LOST.

JAMES G. RUSSELL.

Thus may it seem to thee, but 'tis not so;
All noble ends proceed from embryo.
Through self-development thou must arise,
And patient practice, fraught with sacrifice,
Will bring to thee the gift so much admired,
And which thy yearning heart hath long desired.
Toil on, then, in the noble cause of truth,
Through years of childhood into trusting youth,
Act well thy part and do the best thou can,
And thou wilt culminate—the living man.
And even then though small creation be,
The mental talents nature gavest thee,
With all the aid development can lend,
Thou fail to reach the much expected end,
Remember that the stars that gleam on high,
Have each their place to fill within the sky,
And though their magnitude be great or small
Each shines, and shining, twinkles forth its all.
No little orb despondingly with-holds
Its gleam of light, but cheerfully unfolds
Its brilliancy, and though it cannot be
The ruling orb within immensity—
The greatest in the constellation, still,
It may be brightest, and its mission fill.
Then earnest toiler, toll away with care:
Let patience have its dwelling everywhere.
If for the press thou toildest with thy pen,
Be not discouraged,—try, O try again;
Though oft the "waste-basket" thy toils receive,
Try yet again, do not despair nor grieve,
Nor in thy weakness throw thy pen aside,
And pen and press and editor deride.
Take up thy pen and try thy labor o'er,
And shouldst thou fail again, 'tis nothing more
Than other minds have done, who since have moved
The mental world and benefactors proved.
The great Galileo—immortal light!
How much he suffer'd for the cause of right.
In mock humility thus forced to kneel,
And truth's assertion shamefully repeal;
Yet not disheartened as his words do prove,
He rises, then proclaims—"The earth does move."
Enough for sample of such sterling worth;
Go thou and likewise do—a power on earth,
A beacon light with firm persistent mind,
To work for God by blessing all mankind.
Enfield, N. H.

JAMES DANIELS.

HENRY C. ELIOT.

The subject of this sketch was born in Nottingham, N. H. Aug. 17, 1767. His father Samuel Daniels was from Madbury, Mass. and his mother, Betty Noble, from Portsmouth, N. H. On his sixteenth birthday his parents gave him liberty to visit his brother Samuel for one month, as he had till this date remained closely at home with his father and mother. Samuel Jr. had already a family of his own and lived in the town of Loudon, N. H. A journey from Nottingham to Loudon, in those days, was quite a heroic undertaking for a boy of sixteen years of age. The distance was some thirty five miles and a considerable part of the way was through a dense wilderness. He, however, commenced the journey, on foot and alone, with a seeming bravery, that dared any encounter with man or beast. He soon found it a great favor when he had the good fortune to obtain a ride for a few miles on the horse or ox-team of any farmer who chanced to be driving toward the home of his brother. Although he consummated the whole journey without meeting with any accident, yet the hooting of the owls and the howling of the wolves made it a time of excitement and constant fear.

On reaching the residence of his brother, he found that the family were not at home, but as James was so excited from what he had met and exhausted from the long journey that he ventured to enter the house, and hide himself under the bed-clothes, that he might be free from those frightful noises that had followed him since he left his own home in Nottingham. On the return of the family

they were much surprised to find James in the house as they had not learned of his arrival.

After a visit of some three or four days his brother Samuel gave him information concerning the Shakers, who had visited Loudon and had held meetings in that place since the year 1782. As James knew nothing about the Shakers, he concluded to make them a visit and see for himself, but as he had no especial interest in any of the religious denominations, week after week passed away before he accepted the opportunity.

In the month of October, 1784, the Shakers appointed two meetings to be held at the house of Stephen Sutton, in the town of Loudon. James made arrangements to attend the meeting but was obliged to go without any company. Long before he reached the house, he could hear them singing and shouting, and soon learned that they were engaged in a powerful revival. Having no acquaintances in the place, he did not venture into the house, but remained near a window where he could see and hear those who were engaged in their religious devotions. James returned to the house of his brother with very favorable impressions in regard to the Shakers, although he had, as yet, formed no acquaintances, nor even conversed with any of the members.

He attended the second meeting, and on this occasion was noticed by Elder Henry Clough who very kindly conversed with James and advised him as only a gospel father could, to take up his cross against the sins of the world. Elder Henry at the same time gave him an invitation to live with the Believers, but this offer James declined.

He subsequently informed Elder Hen-

ry that he wished to weigh the matter thoroughly before he could determine what he had better do. Elder Henry said, "That is perfectly right," and commended him for his decision. This time he related all the circumstances of the visit to his brother Samuel, and admitted that he loved the Believers and their manner of life, but had not decided to live with them. A few weeks later he called on Elder Henry and before the close of the interview he made an honest confession of his sins to God, before a witness. As James did not wish to return to Nottingham, his brother Samuel and Stephen Sutton had an interview with the parents, and urged that he should be allowed to remain in Loudon.

The father sternly objected for some time, but finally agreed to let James remain with Samuel for two years provided this older son would give up a note of \$30 which he held. James worked for his brother till he had cancelled the obligation and then engaged himself to other parties. Soon after this by the request of his parents he returned to Nottingham.

For the next year he lived most of the time in his father's family. The religious impression which he had received from the Believers was now a test of his faith. He became convinced that he must serve God for himself if he would keep his separation from the world.

It was the custom of the Believers to kneel in silent prayer before and after each meal. With the consent of his parents, and in the company of his brothers and sisters who had no sympathy with his religious conviction, he would kneel all alone in silent prayer, at every meal.

So often as he could make it consistent he visited the Believers in Loudon and attended their meetings which privilege obliged him to make a journey of 35 miles. James received a severe rebuke from his father on account of the step he had taken, as his parents endeavored to persuade him to change his religious views.

A family by the name of Barker who lived in the town of Warner became acquainted with James and made a journey to Nottingham to see if they could make an agreement with the parents and hire James to work for them the next two years. As they were professed Shakers James was anxious to accompany them home. For his services the Barkers agreed to give the father eighty acres of land. James went to Warner to see the property and then made a report to his father. As the offer proved satisfactory Nathaniel Barker made out the papers and sent James with them to see Elder Henry and ascertain his mind concerning the agreement.

After Elder Henry had heard the whole story, he advised James to remain with his father, till he was of age and publicly to bear the testimony of a Shaker. James, however, became the apprentice of Nathaniel Barker for two years, and was engaged most of that time as a cooper.

When Nathaniel Barker and his family moved to Enfield, N. H. James accompanied them to that place. In December 1788, Chase Wiggin of Canterbury visited Enfield, and on his return James accompanied him, and entered the family of Benjamin Whitcher. While at Enfield James had learned the house carpenter's trade under the direction of Moses Johnson. Our record

informs us that he was engaged in the framing of nearly every building that was raised in Canterbury during a term of some forty years. For twenty years he officiated as a family Deacon and was one of the most faithful and devoted members in the society. He was a man of few words but always encouraged those who were young to be faithful and honest and never to mar a good name. He died Dec. 26, 1851, at the age of 84 years.

Canterbury, N. H.

TRUTH.

FRANCIS S. SMITH.

If you have a truth to say,
Say it always, come what may.
Say it firmly—do not fear—
Error flies when truth is near.
When vile slander stalks abroad,
Backed by trickery and fraud,
He who fears to speak his mind,
Is no friend to human kind.
Speak the truth whate'er betide,
Though your enemies deride,
They will have a feeling strong
That you are right, and they are wrong
But do not purchase sure remorse
By using language blunt and coarse—
Truth rages not—she shows her might
In words both simple and polite.
Speak the truth and take the risk—
Truth is real, not a myth.
It is certain that a lie
Will expire—truth cannot die.
Oh! 'tis pitiful to see
The sickly shade of misery
That marks the dastard liar's face
When truth has published his disgrace.
Speak the truth, and then you can
Undaunted face your fellow-man.
Truth seeks no hiding-place, for she
Is honest, fearless, frank, and free.
Truth had her birth where angels dwell,
While the first liar was born in hell.
Then, honor, virtue, reason, say,
Which of the two should man obey?

—N. Y. Weekly.

THE ROSE.

JANE BRAINARD.

A poet said,—

“What mortal knows whence comes
The tint, and perfume of the rose?”

Another, said,—

“You may break, you may scatter the vase
if you will;

But the scent of the rose will cling round
it still.”

The rose we know is very attractive,
much eulogized by poets and has been
called the “Queen of flowers.”

Dear friends, let us take a view of
this beautiful flower, analyze it critical-
ly if you never have. In every leaf
you will find the finest veins; it emits
the most delicate perfume.

Its medicinal virtues are soothing.
Thorns on the bush may remind us of
providential protection. This coincides
with the interior life of a christian, in
whom the innocence of childhood and
wisdom gained by obedience to faith are
combined, we often see roughness on
the exterior, like thorns on the rose
bush; but when we get near enough to
view the interior, the temple, we find it is
refined, where kindness, gentleness, for-
bearance and charity seem unbounded.
Like the perfume of the rose is the in-
cense arising from the soul of a chris-
tian.

Who would not aspire to be a chris-
tian if they knew the real virtue that
forms the lovely character, and have the
companionship of associates that work
no ill?

Mt. Lebanon, N. Y.

Excess generally causes reaction, and pro-
duces a change in the opposite direction,
whether it be in the reasons, or in the indi-
viduals, or in governments.—*Plato.*

“IF WE HAD THOUGHT.”

If we'd thought at our last meeting
With the friend we love so dear
By his grave we'd soon be standing,
Dropping down the silent tear,
Would that word we spoke so lightly
Have been uttered by us then?
Would that in our silent sorrow
We could call it back again.

If we'd thought that soon a parting
Would us sever far and wide,
That some of the gladsome faces
Would be soon across the tide,
Would the hasty word and action,
Would the satire sharp and keen
From our lips have ever fallen,
Or the action e'er been seen?

If we'd thought the friendly counsel
Was the last we e'er should hear,
Would we then have scoffed so lightly—
Let our heedlessness appear?
If we'd thought the kind inquiry
Soon would cease for evermore,
Would it then have been a trouble,
Would we then have wished it o'er?

If we'd thought that act of kindness
Was the last our friend should seek,
Would we have by cruel harshness
Brought the blushes to his cheek?
If we'd thought our heedless folly
Would have left so deep a sore,
Would we then have spoken rudely?
Would we not have hushed it o'er?

If we'd thought—alas! the sorrows
That the words awaken now;
If we'd thought, ah, then the wrinkles
Would be fewer on the brow;
If we'd thought that death was coming—
Will that be our latest cry?
God forbid! we know he's coming,
Let us think—he draweth nigh.

—*Evangelical Messenger.*

PUNCTUALITY.

ARTHUR THEOBALD.

The positive necessity of punctuality cannot
be too strongly enforced. As a matter of
business, it assumes an importance not to be
overlooked. As a christian virtue, we are

not, perhaps, so apt to view it, or, if we do, we are negligent in regarding it. Nevertheless, its importance, both as relating to every-day business affairs and as touching the Christian character, are too evident to be elighted.

Concerning business, the loss consequent to tardiness is sometimes as great perhaps, as that resulting from carelessness or any other similar cause. Too often has property been destroyed, life and limb endangered, and in many instances lost, consequent to the lack of this most necessary accomplishment. The most important business and the best laid plans, have often failed on account of individual neglect in this respect. Five minutes in a crisis is worth years. Upon them may depend the fortunes of individuals, or the happiness and prosperity of nations.

As a Christian virtue this should receive due attention. We have no right by our neglect, to place another in any position or circumstance, in which we ourselves would be unwilling to stand. Our negligence to keep appointments may cause others to fail in their duties, thereby bring censure, and even punishment upon them, which we should by right receive. The neglect of a minute may cause anguish, which we would scarcely wish to meet; but for which, we would justly be held responsible.

The loss of a moment may cause the loss of a soul. We cannot calculate the result consequent either upon our promptness or its opposite. To gain the good of the one and avoid the evils of the other, there is clearly but one way, to do now the duties of the moment without hesitation.

In this, we have the example and precepts of our Savior. He fully understood and appreciated the value of the present moment. His sayings ring with the declaration, that, "Now is the accepted time," and his example is none the less marked. He said, "Take no thought of the morrow," that, in doing our duties now, we might be unencumbered by any fears for the future. His words are just as true now, as they were eighteen hundred years ago. His example in the right, is just as valuable now as it ever was. It has been remarked, that "Punctuality is an angel virtue." While we may reasonably look with

some satisfaction to the progress and civilization of the present, let us not despise the teachings of the past. The sages of antiquity have left us a valuable store. They have gathered together and recorded the fruits of their lives, and let us profit by this experience. If there is anything to be avoided one important evil is procrastination. If there is any accomplishment to be cultivated it is punctuality.

Enfield, N. H.

THE SPIRIT OF BLESSING.

WILLIAM WILSON.

It is to those who have transmitted to us the greatest of all blessings; the ever lasting gospel; the light of Christ's Kingdom; the dawn of a new day, that we in the fullness of our souls express a thankful and a grateful remembrance.

We have been shown the manifestation of the Coming of Christ, the object of his mission into this world, and the manner in which his testimony was received by those unto whom he was sent. We have been shown the magnitude of this mission of Christ and have learned why a manifestation of the same spirit should appear the second time through the medium of a woman.

These are true principles, the light of man, which is life everlasting. The spirit of Christ appeared to man through the man Jesus. To make complete that Almighty Arm by which all creation is sustained, the same Christ spirit has its second appearance in the person of Ann Lee.

Indeed, and the light of this little company with the assistance of your ancestors have laid the foundation for this our gospel home, and the principles by which it is sustained can never fail, nay never. Those who build upon this

foundation are sure, they have built on the everlasting rock, the Rock of Ages.

In this day of great blessings we ask of the fathers and mothers whose tender care and prayerful spirit are always over us, to remember us in the trials of life, that we may share the protection of our Heavenly Father.

Enfield, N. H.

REFLECTIONS.

SIMON MARRE.

"First that which is natural then that which is spiritual."

Why is it that the inventive powers of man lie dormant for so many centuries, depriving mankind of those useful inventions which are now in operation in all departments of business? Did they not lie buried under the darkness that covered the earth and the gross darkness that covered the people. In those dark ages men's minds were spiritually inactive being led by their own animal natures. The people would hear the priests preach Christ, who in their works practically denied him. Jesus said, "If the blind lead the blind they will both fall into the ditch," that ditch which has been filled with all the abominable deeds committed on the earth; but the power above all powers has caused light to shine so that many begin to see a little light and all that are honest and desire more light will progress, but it seems that some hate to leave the old ditch. Jesus said "Men love darkness rather than light because their deeds are evil."

The fire of God's truth will reach and burn them out of their dark places and bring them to the light where they will be seen as they are,—no hiding places. God said by the prophet Ha-

gai He would shake the heavens and the earth, the sea and the dry land, and all nations shall be shaken. This is now taking place both literally and spiritually. The old foundation of Anti-Christ is being shaken, but the foundation that has been laid by Jesus and Mother never will be shaken. All that build on the foundation that Jesus Christ laid, and come out from the old dark system, and confess and forsake all sin they will rejoice for their deliverance. They will feel as the children of Israel did when they crossed the Red Sea. They will shout and sing and dance in praise to God. If such souls continue faithful they will have a treasure in the spirit world where the wicked cease from troubling and the weary are at rest.

West Pittsfield, Mass.

CONVICTION.

MARTHA J. ANDERSON.

They who are strangers to the spirit of conviction, have not taken the first steps in spiritual advancement. We may become so wrapped in materiality, that the supersensuous realm of the soul, is barred to the ingress of those divine illuminating influences that quicken our perceptions of right and wrong, and reveal to our inner consciousness, the sins and imperfections of the common heart and life of humanity.

We may close our eyes to the light, and blindly imagine that there is no sin or error hidden from sight; our past history bears no stains or marks of wrong doing, for we have walked in the straight line of absolute right; and, fondly clinging to the idols we cherish, still grope on in the dimly lighted way of self appointed duty and pleasure. But, how dark our path seems at times; how confused and clouded the realm of thought; how uncongenial our surroundings, and how imperfect all beside ourselves. We think, feel, judge and act, in consonance with that lofty,

self-poised pharisaical spirit, which ever proves detrimental to the soul's progress.

Measuring ourselves—not with "Truth to the line and righteousness to the plummet,"—by the standard of mortal frailty, we seem to have attained a good degree of perfection; to have advanced beyond the masses in knowledge and enlightenment.

We may see and denounce the great evils of society at large, and shun participation in those glaring vices that sink mankind below the level of the brute creation; but, let us go back to the causes of evil; let us search out the secret springs of thought, feeling and action, welling up in the nature of us all, and we will find occasion for self-criticism.

Superior conditions and surroundings may have changed the current of our impulses and desires, and made it easier for our better nature to assert itself, yet have we not all the germs of evil in our hearts? Is there not some cause for reproach and condemnation? And, Roman-like in spirit let us not fear to meet ourselves in righteous judgment.

The mere recognition of wrong, is not sufficient; the wise man and woman welcome the spirit of conviction and repentance; in God's light, before His true witnesses, they stand confessed and humiliated; but, in this humility, they feel true exaltation.

"Strive with thyself, that striving is not vain,
No good comes forth save by the throes of pain."

The soul that fails sternly to battle with itself that good may rise paramount to evil—answers not the grand design of its existence.

If our life and character are made conformable to the divine type manifested in those who revealed the fullness and perfection of the Christ spirit; we must be partakers of their struggles, temptations, sufferings and death. We must cease to think, feel and act from the old Adamic plane of being, we must become regenerate, spiritual men and women, drawing our life elements from angelic spiritual centers of truth.

Joy unspeakable awaits the soul, when, true to its relationship with eternity, true to its truth and integrity, true to its innate promptings, it claims to be heard even against itself, and boldly chastises when wrong has been done! When conscious that its errors have been of its own choice, it applies with-

out shrinking, the just deserts which reason demands. "Such shall triumph over error even in time; and, in the glorious future, will be numbered with those who stand upon a sea of glass;" transparent in soul and character. "These are they who have come up out of great tribulation, having washed their robes white in the blood of the Lamb" the life of Christ.

Mt. Lebanon, N. Y.

A MORNING THOUGHT.

FLORA WILLIAMS.

"The goodness of God leadeth to repentance." Rom. ii, 4.

As we opened the Bible to select a text for our morning exercise, this passage attracted our attention and we were particularly impressed with the idea that it was the goodness of God and not the fear of an over-ruling Power that leadeth the soul to repentance. We are reminded of the experience of Peter, He had sadly sinned, denied his Lord and Master; but the Lord turned and looked on Peter and he "went out and wept bitterly."

That look could not have been one of hatred and scorn but rather a recognition of christian love and forgiveness. Behold, how great was the repentance of the Prodigal Son! How sweet the humility of his confession! "Father I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son."

Was not this humble confession and repentance wrought through the goodness of God? "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Let us then through the "goodness of God that leadeth to repentance," enter these cleansing waters which will

render us holy and acceptable as members of that glorious Church not having "spot or wrinkle."

Then shall we be able to fully appreciate the beautiful sentiments of the little hymn we sometimes sing;

"Blessed fruits of sweet repentance,
Grown while stricken 'neath the rod;
Blessed lessons of instruction,
Sent to lead us home to God."

Canterbury, N. H.

WRITTEN FOR THE MANIFESTO.
EXPERIENCE.

We learn our lessons as we go along.

Each rising day a new experience opens,
As we go forth with mingled fears and hopes,
To plod our weary ways amid the throng,
Unmindful of the burdens of the day.

But often mid the struggle and the heat
Of life's great battle, Failure and Defeat,
The giant enemies of Purpose strong,
Are sure to rise defiant in the way,

And then, unless by Right we quell the
[Wrong,

And triumph,—ah! we make the sad mistake.
So we will march right onward; let our song
Be Faith and Courage; and this counsel take,
To learn our lessons as we go along.

LETTER BOX.

West Pittsfield, Mar. 6, 1883.

Dear Elder Abraham:—I have wanted to write to you a good long while. I am learning to work and to read. I can sing too, I have learned lots of songs. I like my nice home, I have such good times. I have learned fourteen verses in the Testament and said them in prayer meeting. I guess you won't think very queer for a little girl to write you a letter, for little girls do write letters and I have read them in the Manifesto.

Please be real glad to get this and my love.

Hattie.—Age, 7.

P. S. Please, I wrote this myself.

Shaker Village, May, 1883.

Dear Sister Caroline:—I thought perhaps you would like a letter from your little girl.

I will tell you what I do. I knit and sew and play when I am not in school. I am trying to be a good girl. I have learned to mark letters in linen since I have been here. It is very useful, because I can mark the children's clothes. I take music lessons every day with one of my little mates. Sister J. is our music teacher, and she has loaned me a book that tells all about music, and I am going to learn it through. I go to school every day. I study music and read and write. I have six companions. Please give my love to Sister M. A. please tell her I am going to be a good sister. Your little girl.

L. Horton.—Age, 10.

THE TOAD.

The toad is a very useful little animal. It is called the gardener's friend. We ought never to kill a toad for it catches the bugs and insects which destroy the plants. At night after he has got all he wants to eat, he digs a little hole and gets into it and stays there till morning and then comes out and gets something to eat. We had shingles put beside the hills of squashes so we could kill the squash bugs; they get under the shingles over night. I had to go around every morning and take a stick and kill the bugs. Once I was going to kill the squash bugs I saw a little toad under a shingle, he had dug a little hole and got in it. I let him stay there. Another time when some of the boys and myself were weeding peas we caught a toad, we picked it up and it made three little noises which sounded as if he said, "let me go," and we let him go.

Forest.—Age, 12.

A THOUGHT.

BY LUCRECE.

Here are bitter, bitter tears; here are weariness and pain:

This is life! Who that hath known it e'er could wish it back again?

In that silent, twilight land; in that land so far, yet near—

That is death! Who that hath known it may not hunger to be here!

—Scribner's.

THE MANIFESTO. MAY, 1883.

NOTES.

Whatever we may speak or write in reference to the subject of a religious life, it will invariably resolve itself into this simple formula. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

The extended experience of some two thousand years in that which serves to civilize and educate the minds of men, will not, as yet, take us beyond the testimony that Jesus preached on the Mount. The meek, the merciful, the pure in heart and the peacemakers were to inherit the Kingdom of God. The doctrine was simple, easy to be understood, and was made of practical benefit to the disciple.

His was a church without a creed, a divine service without formal ceremonies and the enjoyment of the Kingdom of God, even while he lived upon the earth.

If we have accepted this testimony and are able to manifest it in our lives, in our buying and selling, in our conversation with, and representation of others, and in our general deportment before men, we may be able to let our light shine, that others by seeing our godly walk may be led to glorify our Father in heaven.

Without this there can be but little effect for good produced by preaching any form of words or by publishing any amount of books. The time has gone by when men are expected to accept a system of religious views without investigation.

There are tests by which to prove every thing that may be offered, and unless it harmonizes with the spiritual intelligence of the present day, it is left to waste itself away "on the desert air." With this knowledge our only hope as a christian people must be in maintaining the principles of righteousness as found in the testimony of Jesus Christ.

Separating ourselves from the world and its sinful practices, we must not lose sight of our obligation toward those whom we have left in the rear. Our happiness in a great measure depends upon the happiness of others, and to insure this demands a faithfulness to our gospel call.

Our mission should be that of "good news" which will inform the multitude, how they may obtain an hundred fold reward of houses and lands and of fathers and mothers in this world, and with this a divine promise of Eternal Life in the world to come.

How often we are reminded of our religious obligations! Professors of an order of spirituality as "strait as straitness and as pure as the heavens!"

Is it an active principle, and does it make itself manifest by an increase of good works? Passive goodness may do very well to look at as it steps gingerly along the way lest it soil its feet by contact with the earth, but can be of but little use in the warfare through which the christian must pass on his pilgrimage to the Holy Land. Jesus has recommended us "to watch," but while we are watching we should at the same time be actively at work, and while securing our own redemption, faithfully and earnestly contend for the salvation of the children of this world. In this and with this

should be our prayers, for without an earnest prayer from an honest heart there can be but little hope.

Our mission, although preparatory for the heavenly state, is a mission which belongs on the earth, and has largely to deal with the things of the earth. The voice of God through his servants has called us from "darkness into light," it has given us an inheritance which most assuredly belongs to the children of the resurrection, and to those who love righteousness and hate iniquity.

The christian has no time to squander in idleness, we must move onward and upward, away from the careless, coarse and vulgar practices of the world, whether in our language, in our action or even in our thoughts. Failing to do this we fail of accepting the testimony which is to cut us off from the world.

Sanitary.

LAWS OF HEALTH.

Children should be taught to use their left hand as much and as well as their right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear night caps.

Children and young people should be made to hold their heads up and shoulders back, while standing, sitting or working.

The best beds for children are of hair, or in the winter of hair and cotton.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocation of business. Persons in sedentary employments should drop one third of their food, and they will escape dyspepsia.

Reading aloud is conducive to health.

The more clothing we wear, other things being equal, the less food we need.

Sleeping rooms should have a fire place or some mode of ventilation besides the windows.

Young people and others cannot study much by lamplight with impunity.

The best remedy for eyes weakened by night use, is a fine stream of cold water frequently applied to them.—*London Lancet.*

SIMPLE REMEDIES.

Half a tea-spoonful of common table salt dissolved in a little cold water, and drank will instantly relieve "HEART BURN" or DYSPEPSIA. If taken every morning before breakfast, increasing the quantity gradually to a tea-spoonful of salt and a tumbler of water, it will in a few days cure any ordinary case of DYSPEPSIA, if, at the same time due attention is paid to the diet. There is no better remedy than the above, for CONSTIPATION. As a gargle for SORE THROAT it is equal to chlorate of potash, and is entirely safe. It may be used as often as desired, and if a little is swallowed each time it will have a beneficial effect on the THROAT by cleansing it, and by allaying the irritation. In doses of one to four tea-spoonfuls in half a pint to a pint of tepid water, it acts promptly as an EMETIC; and in cases of poisoning is always at hand. It is an excellent remedy for BITES and STINGS of insects. It is a valuable astringent in HEMORRHAGES, particularly for bleeding after the extraction of teeth. It has both cleansing and healing properties, and is therefore a most excellent application for superficial ULCERATION.

MUSTARD is another valuable remedy. No family should be without it. Two or three tea-spoonfuls of ground mustard stirred into half a pint of water acts as an emetic very promptly, and is milder and easier to take than salt and water. Equal parts of ground mustard and flour or meal, made into a paste with warm water, and spread on a thin piece of muslin, with another piece of muslin laid over it, forms the often indispensable "mustard plaster." It is almost a specific for COLIC, when applied for a few minutes over the "pit of the stomach." For all INTERNAL PAINS and CONGESTIONS, there is no remedy of such general utility. It acts as a counter-irritant, by drawing the blood to the surface; hence in severe cases of croup a small mus-

tard plaster should be applied to the back of the child's neck. The same treatment will relieve almost any case of headache. A mustard plaster should be moved about over the spot to be acted upon, for if left too long in one place it is liable to blister. A mustard plaster acts as well when at a considerable distance from the affected part. An excellent substitute for mustard plasters, is what is known as "Mustard Leaves." They come a dozen in a box and are about four by five inches in size; they are perfectly dry and will keep for a long time. For use, it is only necessary to dip one in a dish of water for a minute and then apply it.—*Hall's Journal of Health.*

MORE AIR.

Those who have been housed for the winter, scarcely securing a breath of pure air for months, should now breathe as much of the spring air as possible, as one of the most important means of purifying the blood. All nature is active, vitalized, putting on new life and more graceful attire, and it is the privilege of debilitated women, nearly worn-out house-keepers, the victims of "nervous prostration." (A new disease, or one with a fashionable name, meaning something or nothing.) It is the right of all such to rally with the return of spring, and to do so by breathing more of God's pure air—free to all creatures, and as life-giving as free! These exhausted women have a right to throw off some of the drudgery of kitchen toils—some if not much of this is needless—and enjoy the air and sun, while managing a flower-garden. Women have "rights," and among them is that of taking better care of their health, which implies a little more leisure, less of the burdens, cares and anxieties of domestic life. This she can have by the adoption of plain, simple and sensible habits of living and dress.—*City & Country.*

To sleep in clothes worn through the day is a bad practice. The clothes are filled with the effluvia emanating from the natural wastes from the body all through the day. Especially is this the case with those who labor hard, or perspire easily. The poisons of

the system thus ejected or thrown off by people in vigorous health furnish a strong reason, if there were no other, for removing on retiring every article worn through the day.

THE USE OF LEMONS.

The lemon tree is a native of Asia, although it is cultivated in Italy, Portugal and in the south of France. In Europe, however, it seldom exceeds the dimensions of the smallest tree, while in its native state it grows to over 60 feet in height. Every part of this tree is valuable in medicine, though we rarely employ any but its fruit, that is, the lemon itself. And everyone knows how to employ this in lemonade—to squeeze the juice into cold water; this is the shortest way—or to cut in slices and then boil it. Either way is good. Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to all stomach diseases, is excellent in sickness—in cases of jaundice, gravel and liver complaints. The pippins crushed may also be mixed with water and sugar, and be used as a drink. Lemon juice is the best scorbutic remedy known. It not only cures this disease, but prevents it. Sailors make a daily use of it for that purpose. I advise every one to rub their gums daily with lemon juice to keep them in health. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot black coffee without sugar. Neuralgia may be cured by rubbing the part effected with a cut lemon. It is invaluable also to cure warts, and to destroy dandruff on the head by rubbing the roots of the hair with it. In fact, its uses are manifold, and the more we employ it, externally and internally, the better we shall find ourselves. Natural remedies are the best and nature is our best doctor, if we would only listen to it. Decidedly rub your hands, head and gums with lemon, and drink lemonade in preference to all other liquids.

A room in which a bath is taken should not be of a lower temperature than seventy-five degrees F.

Kind Words for the Year 1882.

Lydenboro, N. H. Dec. 1882.

I think highly of the ability and talent displayed in "The Manifesto," and shall be pleased to have you enter my name as a subscriber.

J. D. Putnam.

Mt. Lebanon, N. Y. Feb. 1882.

The general management and printing of "The Manifesto," are very good and pretty indeed, and as a whole the paper is worthy of much credit. We congratulate our dear Canterbury friends much, on the whole, for getting up so nice a paper.

G. B. Avery.

North Union, Ohio, Mar. 1882.

I am well pleased with "The Manifesto." I cannot see that it has suffered any loss in the change of its location, or in its several departments. I cannot suggest any improvement. Many thanks are due the former Editor and Publisher for the able manner in which they conducted the paper. There is no part of our little paper more interesting and instructive to me than the biographical sketches of the first founders of Shakerism. They will bear reading more than once.

J. S. Prescott.

House & Farm.**CARE OF GRINDSTONES.**

The following rules should be observed in the care of grindstones. 1. Do not waste the stone running it in water, nor allow it to stand in water when not in use, as this will cause a soft place and consequent uneven wear. 2. Wet the stone by dropping water on it from a pot suspended above the stone, and stop off the water when not in use. 3. Do not allow the stone to get out of round, but true up with a piece of gaspipe or "hack-er." 4. Do not leave the stone out of doors in the wind and weather, as this hardens it and makes it less effective. 5. Clean off all greasy tools before grinding, as grease or oil destroys the grit. 6. When you get a stone that suits your purposes, keep a sample of the grit to send to the dealer to select by, as this is the way you can always secure one that suits.—*Mechanical Journal*.

TO CLEAN MIRRORS.

Take a newspaper or part of one, according to the size of the glass. Fold it small and dip it into a basin of clean cold water; when thoroughly wet squeeze it out in your hand as you would a sponge, and then rub it hard all over the face of the glass, taking care that it is not so wet as to run down in streams. In fact, the paper must only be completely moistened or dampened all through. After the glass has been well rubbed with wet paper, let it rest for a few minutes, and then go over it with a fresh, dry newspaper, folded small in your hand, till it looks clear and bright, which it will almost immediately and with no further trouble. This method, simple as it is, is the best and most expeditious for cleaning mirrors, and it will be found so on trial—giving a cleanliness and polish that can be produced by no other process.

CLEANING BRASS.—The Government recipe for cleaning brass, used in the arsenals, is said to be as follows: Make a mixture of one part common nitric acid, and one-half part sulphuric acid in a stone jar; then place ready a pail of fresh water and a box of sawdust. Dip the articles to be cleaned in the acid, then remove them into the water, after which rub them with sawdust. This immediately changes them to a brilliant color. If the brass is greasy it must be first dipped in a strong solution of potash and soda in warm water; this cuts the grease so that the acid has the power to act. The Manufacturer says that rusted steel can be cleaned by washing with a solution of half an ounce of cyanide potassium in two ounces of water, and then brushing with a paste composed of half an ounce of cyanide potassium, half an ounce of castile soap, an ounce of whiting and sufficient water to make the paste.—*Conwall Reflector*.

BALANCING ACCOUNTS.

Every man, whatever may be his business or condition, should at least once a year ascertain, as nearly as possible the value of his property, and an effort should be made to set-

tle all open accounts as often as once a year; once a month is better.

The first of January coming at a season of the year when the farmer has more leisure, it is a good time for him to look over his accounts, and collect and pay his bills as far as possible. Long unsettled accounts often lead to hard feelings, hard words, and the severing of friendship; it is therefore best to settle accounts often, even if the balance cannot be paid. If one must owe it is better to owe it to one or two persons than to owe it to a large number in small unsettled accounts.

There are many advantages to a man to know, at least once a year, just how much he owes, and how much he has owing to him, and also if his property has diminished or increased, during the year; if he finds that it is less than a year ago it will lead him to economize and to put forth greater exertions the coming year, that the balance may be on the right side; it will also lead him to review the management of his farm, to discover if possible a more profitable way to conduct it; this review may open his eyes to many little wastes which had not before been thought of.

The farmer in looking over his property, to estimate the value of each article or animal will have his attention called directly to it, and by comparing with last year's value he will know better how well he has managed during the year; if it be a piece of land he will estimate what has been the improvement, or how much it has lost, and if an animal, its value compared with last year, will be a reminder of what has been his success in feeding it.

In estimating the value of farm property, permanent improvements should be considered by themselves and added to the capital stock as well as to the profits of the year. The condition of the buildings should be considered; if no repairs have been made the value should be estimated as much less than the year before, as the average yearly cost of repairs, if repaired, then the cost of repairing should be added, less the averaged yearly cost of repairs.

The farmer cannot spend one or two days in a year to better advantage than to carefully look over his property and estimate its value, at the same time recording it, so as to be able to compare it with what he may possess another year.—*Tribune & Farmer.*

WASHING FLUID.—Take five pounds of sal-soda, one of Borax, and one of unslacked lime. Dissolve the soda and borax in one gallon of boiling water; then pour them both into eight gallons of cold water; stir it a little and let it stand all night. In the morning pour off the clear fluid for use. For two pails of water use a half pint of the compound; soak your clothes over night, rubbing soap on the soiled parts. Wring them out and put them over to boil in water containing soap and fluid. After boiling fifteen minutes, take them out into cold water, and suds and rinse them. Don't be afraid to boil the clothes before they are washed; it will not hurt them.

Mix a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common salt-peter is also a very good preservative.

The yellow stain made by the oil used on sewing machines can be removed if, before washing in soapsuds, the spots be rubbed carefully with a bit of cloth wet with ammonia.

TO TIN A NEW SOLDERING IRON.—W.J.T. sends the following: "The old fashioned way is to file your iron or copper on the point into the shape you want it, put it into a clean fire and heat it until it will melt solder easily, wipe it clean and rub it on a pine board with rosin and solder until the point is tinned as you want it. The new way is to heat as above and wipe clean, then apply soldering fluid (made from zinc dissolved in muriatic acid,) to the point where you want the tin, and rub it on a board with solder as above."

OAT MEAL PUDDING.

If you wish to have it for breakfast, put your meal into a tin vessel large enough to cook it in, pouring on a little cold water sufficient to swell it a little; let it stand over night, and in the morning pour on boiling water, stirring it well. Add salt sufficient to season it; then place it in a kettle of boiling water stirring it several times, or until you think it swollen sufficiently, but care should be taken not to stir it after it is cooked, as stirring too much serves to mash it, and it is not as palatable as if whole. We think this method of cooking it better than stirring it immediately into the vessel over the fire.

Books and Papers.

PHRENOLOGICAL JOURNAL and **SCIENCE OF HEALTH**, April; Contents; Wagner and Dore, with portraits, On the St Lawrence from Clayton to Montreal, Illustrated, Character of Lady Macbeth, A True Ghost Story, A new Cephalometer, Illustrated, William C. Bryant and his poetry, Illustrated, Getting used to it, A Dutch Lady Doctor, The Trance State, as related to Seasickness and Surgery, Kitchen Leaflets, Notes in Science, etc, etc. Fowler and Wells, Publishers, 763 Broadway, N. Y. One copy, one year \$2.00.

HALL'S JOURNAL OF HEALTH, March, Contents; Rheumatism, Economy, Cold Feet, Laws of Health, Simple remedies, Digestibility of Coffee and Sugar, Analysis of food, Dangers of Phosphones, etc, etc. E. H. Gibbs. A. M. Editor. 135 Eighth St. N. Y. Terms, \$1.00 per year.

THE HERALD OF HEALTH, April, 1883; Contents; The treatment of Criminals, Cooked, vs Uncooked, Water, Running as an Exercise, Dyspeptics and the Sick, The good Health Society, Studies in the hygiene for women, etc, etc. Pub. by M. L. Holbrook, M. D. 13415 Laight St. N. Y. \$1.00 per year.

THE HOMILETIC MONTHLY for April contains the usual collection of Sermons—and the discourses are mostly men from whom the clergy like to hear. Among them are Bishop Simpson, Canon Farrar, Dr. John R. Paxton, Dr. E. S. Storrs, Dr. H. W. Thomas, Dr. Ormiston, Dr. Joseph Parker and Mr. Spurgeon. Rev. L. O. Thompson furnishes a "Prayer-Meeting Service" for each week in April. Dr. Howard Crosby continues his series on "Important Texts." Dr. Wm. Ormiston begins a careful and scholarly "Commentary on James," and the Baptists are represented by Drs. R. S. McArthur, Bridgman and J. B. Thomas. Rev. Chas. Parkhurst tells "Why the Manuscript should be Retained."
\$2.50 a year; Funk & Wagnalls, 10 and 12 Dey Street.

FORTEN CENTS.

The St. Louis Magazine now in its 14th year, is replete with illustrations, stories, poems, timely reading, a carefully prepared fashion article, and in short, is the best magazine for its price published East or West. Sample copy sent to any address for 10 cents. Address Jas. Gilmore, 213 North 8th St. St. Louis, Mo. This paper and the St. Louis Magazine sent one year for \$1.10.

MR. HEAPHY'S GHOST.

In compliance with the emphatic recommendation of Hon. L. C. Draper, of Wisconsin and a numerous list of correspondents, we have issued in pamphlet form, the remarkable account of spirit visitation published in last week's **JOURNAL** under the title of Mr. Heaphy's Ghost. It is now printed on heavy tinted paper, making a neat tract for general distribution and preservation; and will be sent to any address at 6 cents for a single copy, ten copies for 25 cents, twenty-five copies for 50 cents. It is a splendid thing to scatter among your friends.

[FROM POMEROY'S DEMOCRAT.] VISIT TO THE SHAKERS.

BY M. M. POMEROY.

Twelve miles northeast from Concord, is Shaker Village, away up there on—or in among the Canterbury Hills. At least it is all the way up, up, up, from Concord to the village. The way is out of the city, then across the river and then out on to a New Hampshire hilly country with here and there some good and some poor farms, houses and homesteads. People think a great deal of their farms with their coverings of stones, and on the principle that the nigher the bone the sweeter the meat, the soil about here, except in the valley or along the river, and called intervale lands, ought to be pretty near clear taffy, or strained honey at least.

In company with Frank Ingalls a manufacturing druggist of Concord, we rode to Canterbury in a cutter, the Friday before Christmas and had a most enjoyable ride, making the distance inside of two hours, and arriving at Shaker Village a little before noon.

This family of Shakers, occupy here in this portion of New Hampshire a farm of nearly a thousand acres, generally well cleared and under fine cultivation. They had to have a large farm in order to find places to pile the granite rock into fences! But they have piled several thousands of cords of them, more or less, very nicely, and thus are stone fences made. The village itself is a wonderfully clean, neat appearing settlement where live about one hundred and fifty men, women and children, who form this family. There are houses, shops, school rooms, a church, barns, sheds, stables, all on the right-hand side of the road as we enter the quiet village, and on the left there is an office building of good size, a few shops, barns and a post-office which is in the office of the Society.

Halting in front of the office from the door of which the deep snow had been nicely shoveled away, we were cordially welcomed, invited to enter and shown into a neat reception room in the rear of the building, from the windows of which a view is had of a beautiful hilly country, now heavily buried under the snow. A Shaker brother cared

for our horse and here we could indeed say, as said the Spaniard, when he reached that portion of the country—"Alabama!" Here we rest.

Who are the Shakers?

They are an honest, earnest, well-meaning religious people who are at home when apart from the rough element that forms the world in general. A more conscientious people are not upon the face of the earth. They believe what they believe, and live right up to their belief, and deserve, as they receive, our good wishes and deep respect. They believe in Ann Lee as Christians believe, or profess to believe in Jesus Christ, and as the Catholics believe in the Virgin Mary. They believe in the life, the teachings and the testimony of Jesus Christ as taught by and through the ministration of Ann Lee. The name of Shakers was given to them as an epithet of opprobrium, but they pay no more attention to it than a duck does to rain. No matter what others call them they designate themselves as the "United Society of Believers." The bed-rock of their religious Temple is Confession of Sin, Purity of Spirit, and a United Inheritance. Where the great effort is to Purity, there is but little of sin to forgive and the more willingness to forgive it. Their property is in common, belonging to no one but to all, and therefore they form a United Community.

Their belief is:

A life of innocence, strict temperance and virgin purity; entirely abstaining from all sensual and carnal pleasures or indulgences.

Love for all men as the fulfillment of the law.

Peace with all men.

Justice to all men; that every one shall have his due.

Holiness, which they interpret as being set apart or consecrated to a humanitarian work.

Goodness, or in other words doing unto all men as we would that men would do to and by us.

Truth as an eternal principle; meaning an entire departure from lying, deceit and hypocrisy, and an anchoring to the principles of reality, sincerity, fidelity, correctness of speech, and punctuality in keeping vows.

They do not worship Christ or Ann Lee,

yet love, venerate and observe their teachings. They *worship* God, and revere the ones they look upon as beautiful, eternal examples. They hold that God's command to go forth and multiply was a proper command at that time to replenish the earth, and that his command to Jesus to go forth was to replenish the heavens. That as Christ was *not* an exponent of *physical reproduction*, his followers cannot conscientiously endorse that which he did not engage in. In this respect the Shakers are the truest Christians there are on earth.

They hold that marriage and reproduction are commands of God to *people on earth*, and that the lesson of resurrection which Christ taught was the lesson of how to gain a new life in the heavens, and that there *never has been and never can be* a child born *into this world* under *Christian auspices*, any more than *war* can be called a *Christian* idea or a thing for Christians to engage in. That Christ did not come into this world to help people *it*, but to help open the way for a *new kingdom* eternal in the heavens, in that great house in which are so *many mansions*. That Jesus cared as little about "the world running out" and the fulfillment of the reproductive command to Adam as do his true consistent followers.

They do not believe in the nonsensical *bodily* resurrection theory, nor in the absurd *Atonement* doctrine, or in the incomprehensible *Trinity* scheme, nor in that cruel relic of ignorance the *Predestination* humbug, which, like a great morass, sensible Presbyterians have for the past thirty years been walking out of and wondering the while how they ever got in there!

The Shakers do not think it a crime or a sin to marry or to bear children, but that a virgin life, or a life of celibacy, once they are in this world is the true *Christian* religion and that to live as they believe Christ lived is the proper way to gain entrance to the Heaven where Christ is the great pervading spirit and atmosphere of eternal spirit growth and spirit happiness.

In short, the Shakers believe that all carnal indulgences must be broken off by mortuary process, or by the change we call death; that in Heaven there is no marriage or div-

ing in marriage: that all *individual* wealth-getting will cease; and that it is better to prepare for Heaven and these conditions now rather than wait till death and then be *forced* into doing that which will not be obtainable except by what was evidently known by Christ as it is by those who understand the Spiritual Philosophy, as obsession, or an existence of the spirit outside of Heaven, and in reach and control of certain lines of mediums.

In fact, there is much more to and of the Shaker religion than people have ever given credit for, and more about the Shakers to admire and reverence than there is about that religion which runs to miles of cornice, heavy mortgages, high spires and closed doors to the poor. "Charity to all" is a corner stone of Shaker belief and here it is honored to the full. No time is lost in quarreling but consumed in improvement. The hungry are never turned away unfed nor the poor with cruel words.

The Shakers admit no one to their family till he or she is acquainted with the tenets of their belief. As there is no chance for driving of bargains and robbing members of the society as in other churches they are not so raided on by hypocrites who want the trade of the brothers and sisters in order to sock it to them. No undue influence is used to attract attention or to secure converts. All who unite with the society does so of his or her own accord, except they be children given to them by parents. No fees, price or consideration of property is ever offered or given to induce memberships. Those who are dissatisfied can leave at any time, as they want no service that is not free and voluntary in the fullest sense of the word.

No wife or husband who believes in their principles can separate from an unbeliever and join them except by mutual agreement, unless the conduct of the unbeliever is such that the laws of the State and church would sanction such a separation. Whoever wishes to become a member of the society must first discharge *all debts* to his creditors and all filial heirs and rectify all wrongs committed by the applicant. Should these things not all be done in good faith, and there appear something afterward not settled for, the offender cannot remain longer in the society. But

the society, as such is not responsible for the debts of any person before or after they become members, except by agreement, as such responsibility would be ruinous to the peace and prosperity of the brotherhood or family.

(TO BE CONTINUED.)

Select.

AN ITEM FOR THE CURIOUS.

Beloved Editor:—If the enclosed curious item meets your approbation, please insert. If the City is of such vast proportions, what must the country be? And, of course, if "the things unseen are known and understood by the things that are," the inhabitants will want a change. Be it as it may, it is, no doubt, just right.

Yours for heaven as it is,

John Whiteley.

Shirley, Mass. Feb. 1888.

THE DIMENSIONS OF HEAVEN.

"In my Father's house are many mansions." Jesus.

"And he measured the city with the reed twelve thousand furlongs. The length, and the breadth, and the height of it are equal." Rev. xxi, 16.

Twelve thousand furlongs, 7,920,000 feet, which being cubed, 496,793,088,000,000,000,000 cubic feet. Reserving half of this space for the throne and the court of heaven, and half the balance for streets, we have the remainder of 124,198,272,000,000,000,000 cubic feet. Divide this by 4,096, the cubical feet in a room sixteen feet square, and there will be 30,321,843,750,000,000 rooms.

We will now suppose the world always did and always will contain 990,000,000 inhabitants and that a generation lasts 33 and one third years making in all 2,970,000,000, every century, and that the world will stand 100,000,000 years or 10,000 centuries making in all 2,979,000,000,000 inhabitants. Then suppose there were one hundred worlds equal to this in number of inhabitants and duration of years, making a total of 297,000,000,000,000 persons, and there would be more than a hundred rooms sixteen feet square for each person.

Select.

CONFESSION AND EXCUSES.

One honest confession is worth a dozen plausible excuses, but it is harder to get one confession made than twenty excuses. Confessing faults leads to forsaking them. Making excuses often leads to lying to hide faults; and the road is a very short one from excuses to evasions, from evasions to deceptions, and from deceptions to downright falsehoods. There are some men who seem to start out with the supposition that they cannot do *wrong*, and hence, no matter what they have done or are doing, they must find some sort of excuse or justification for it. It would be far wiser for them to start with the supposition that they *cannot do right*, except by special help from the Lord; and that the wonder in their case is not that they have sometimes done wrong, but that they have ever done anything but wrong; then, with this understanding, they have only to confess their faults, repent of their wrongs, and pray God to help them do better for time to come.

A wrong confessed can be forgiven, but a wrong that is patched and plastered over with evasions and excuses only excites our disgust and contempt for the man who will not see his faults, or, if he sees them, will not own them. Especially is this true when men make great professions of righteousness and purity, while at the same time they are guilty of acts which a decent sinner would scorn to perform. For the sake of keeping up their profession and reputation for sanctity they will, after doing things that no honest man ought to do, evade confession and refuse reparation, until men lose all confidence in their intelligence or their integrity. How much better it is in an honest, manly way, to say, "I did the thing: I believe it was wrong; I am sorry for it," than it is to go wandering around the point with all the flexibility of the crooked serpent, excusing what we cannot deny and evading what we are unwilling to confess, till our moral nature is corrupted and we become so accustomed to deceptions and misrepresentations that we are incapable of telling the truth as it is.

—*Christian.*

To live long it is necessary to live slowly.

[Contributed by G. B. A.]
A BEAUTIFUL LEGEND.

A charming tradition is connected with the site of which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family; the other had none. On the evening succeeding harvest, the wheat having been gathered in separate shocks, the elder brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks and place them with his without his knowledge."

The younger brother, being actuated by similar kind motives, said within himself:

"My brother has a family and I have none; I will contribute to their support. I will take of my shocks and place them with his without his knowledge."

Judge of their mutual astonishment when on the following morning they found their shocks, undiminished. This course of events transpired for several nights, when each resolved to stand guard and solve this mystery. They did so, on the following night they met each other half way between their respective shocks with arms full. Upon ground hallowed with such associations as these was the temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world! Alas! how many in these days would sooner steal their brother's whole shock than add to a single sheaf.

Deaths.

Love Monfort, Jan. 30, at Pleasant Hill, Ky. Age, 72 yrs. and 2 mo.

Polly Tann, Jan. 31, at Pleasant Hill, Ky. Age, 83 years.

Sarah Van Vick, March 29, at Mt. Lebanon, N. Y. Age, 62 yrs. 6 mo. and 28 days.

A faithful burden bearer. Never flinching in the hour of trial, whether her path was among flowers or thorns. Her life has been well spent and from her earthly labors she has gone where "the wicked cease from troubling and the weary are at rest." She was dearly beloved by all her Brethren and Sisters.

P. C. L.